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## THE STATUS OF PROVERBS IN THE PARADIGM OF SMALL GENRE TEXTS

*Овсянко О. Л. Статус прислів'їв у парадигмі текстів малого жанру*

*У статті розглядається статус прислів'їв англійської мови в парадигмі нетипових текстів. Фокусується увага на поверхневих та глибинних структурах прислів'їв, семантизуючих негативну оцінку.*

*Ключові слова: прислів'я, тексти малого жанру, трансформація.*

*Овсянко Е. Л. Статус пословиц в парадигме текстов малого жанра*

*В статье рассматривается статус пословиц английского языка в парадигме нетипичных текстов. Фокусируется внимание на поверхностных и глубинных структурах пословиц, семантизирующих негативную оценку.*

*Ключевые слова: пословицы, тексты малого жанра, трансформация.*

*Ovsianko O. L. The status of proverbs in the paradigm of small genre texts*

*The article in question deals with identification of status of the English proverbs in the paradigm of non-typical texts. The presented work is dedicated to global (outer and inner) structures of proverbs with negative assessment.*

*Key words: proverbs, small genre texts, transformation.*

Texts are communicative structural units with inherent categories of coherence, completeness, integrity, discreteness, informative value and modality. They (texts) are informative and non-informative, emotional and unemotional, oral and written, verbal and nonverbal, serious and unserious. These units belong to folklore small genre of non-typical make. In the scientific picture of the world the mentioned communicative units are identified as typical and non-typical ones. Alongside with sayings, humorous short stories, riddles, proverbs, in their outer and inner structures, are avoid of title, plot, beginning and ending of so called strong text positions. Traditionally they are being classified by their thematic

charge. In this investigation another criterion is being suggested – the proverb taxonomy of good and evil connotation [5].

The **object** of the research is made by proverbs of the English language, the **subject** – their semantic-pragmatic existence. The **topicality** of the research is predetermined by tendencies of modern linguistics (to study functional nature of communicative units, their pragmatic-semantic modus). The **material** of the research has been extracted from the phraseological, explanatory dictionaries, collections of proverbs and electronic resources of the relevant theme. Literary texts and experience of scientists (V. I. Karaban, V. I. Karasyk, O. V. Kunin, V. A. Maslova, H. L. Permiakov, M. V. Pimenova, S. O. Shvachko) are made available in our research. Consideration of the object has been methodologically treated by **complex** discursive, distributive, definitive, contextual and explanatory analyses.

Proverb – a short well-known statement that gives advice or expresses something that is generally true [7, p. 1227].

Proverbs as short crisply structured communicative units widely known in an ethnic community, which convey traditional observations on human nature and natural phenomena, moral judgements, mockery, warnings, etc. [1].

Proverbs as a laconic, parable allegory and world judgement transform into other speech genres [3, p. 274] Cf.: *There is no proverb which is not true* [22]; *There is something wise in every proverb* [22]; *Proverbs are the children of experience* [22]; *And what are proverbs but the public voice* [25]; *Proverbs are the wisdom of the streets* [25]; *Proverbs are the daughters of daily experience* [22]; *Proverbs and conversation follow each other* [22]; *A proverb is an ornament to language* [22]; *A proverb is to speech what salt is to food* [22]; *As the country, so the proverb* [22]; *The proverbs of a nation furnish the index to its spirit and the results of its civilization* [22]; *Proverbs are mental gems gathered in the diamond fields of the mind* [22]; *Proverbs are the lamps to words* [22]; *A good maxim is never out of season* [22].

As a folk masterpiece, proverb reflects worldviews, people's consciousness. In scientific worldview proverbs are the subjects of cultural linguistics, ethnolinguistics and cognitive linguistics [21, p. 95]. Proverbs are of thematic make. They don't have titles and are autonomous, representing condensation of people's observation. Proverbs are communicative unit, small topical texts. They cover different spheres of human life: health, nature, character, relatives/neighbours, officials, chiefs, human hopes, thoughts, laws and everyday customs. Cf.: *For the sick an hour seems longer than a year* [9, p. 55]; *The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman* [4, p. 136]; *A good advice is beyond all price* [9, p. 55]; *None is born a master* [9, p. 140]; *Who has never tasted bitter does not know what is sweet* [9, 141]; *Habit (custom) is a second nature* [9, p. 74]; *One must howl with the wolves* [9, p. 75]. Proverbs state the facts, inform about phenomena and the most important thing, generalizing the life experience of people [24, p. 27]. Cf.: *Life is a comedy to those who think and a tragedy to those who feel* [4, 119]; *It matters not how long we live, but how* [4, p. 118]; *Better be alone than in a bad company* [4, p. 363]; *Beware of the young doctor and the old barber* [4, p. 136]; *Early to bed and early to rise makes a man healthy, wealthy and wise* [4, p. 137].

In Vladimir Dal's dictionary the groups of belief (God, sin, devotion, split etc.), fate (patience, hopes and others), happiness (luck), riches and poorness, about prosperity, miserliness, thrift and wastefulness on so on are differentiated. This theme is as extensive, as life itself [23, p. 3]. The power of proverbs consists in their adaptation to certain situations. Considering this Vladimir Dal put identical proverbs into subgroups of different themes as aftereffect of proverbs anthology [23, p. 6].

Proverbs verbalize different themes of good and evil. Cf.: *The best is the enemy of good* [4, p. 87]; *We cannot do evil to others without doing it to ourselves* [4, p. 91]; *A shady business never yields a sunny life* [4, p. 90]; *A good word costs no more than a bad one* [4, p. 88]; *It is well to remember people's virtues and not*

*their deficiencies* [4, p. 88]; *Kindness is the noblest weapon to conquer with* [4, p. 89].

History of people, their consciousness and morality is eternally reflected in proverbs texts. Paroemiological units nominate admonitions, help and assistance; they are regulators of positive and negative behaviour. Opposite ideas, images, phenomena like LIFE – DEATH, LOVE – HATE, FRIENDSHIP – HOSTILITY are eternal themes, basic dichotomies of proverbs. Death is opposite to life, hate – love and hostility – friendship [8, p. 190]. Cf.: *A broken friendship may be soldered but will never be sound* [4, p. 99]; *A friend in need is a friend indeed* [4, p. 100]; *A friend's envy is worse than an enemy's hatred* [4, p. 101]; *The greatest hate comes from the greatest love* [4, p. 184]; *Hatred is blind, as well as love* [4, p. 184].

Proverbs are imbued with belief in human labour, purpose of life, joy and happiness of creation. Cf.: *The cat would eat fish, but would not wet her feet* [4, p. 256]; *He who does not work, neither shall he eat* [4, p. 258]; *Spare when you are young and spend when you are old* [4, p. 117]; *Many have been ruined by buying good pennyworths* [4, p. 116]; *Who spends before he thinks, will beg before he dies* [4, p. 117]; *Both poverty and prosperity come from spending money – prosperity from spending it wisely* [4, p. 116]. Proverbs teach, admonish and justify by means of different linguistic forms. Cf.: *Never do things by halves* [4, p. 260]; *Idle folks lack no excuses* [4, p. 180]; *Never make a bargain with the devil on a dark day* [4, p. 382]; *Never quarrel with your bread and butter* [4, p. 382].

Norms of social behaviour, its valuable stereotypes are worded frequently expressed in paroemiological texts [6, p. 157]. They become relevant in strategic behaviour. The most important opposition of behaviour strategies work contrastively in the matter of ethical (moral) and utilitarian standards. The former are emphasized, the latter are criticized. The conflict of interests brings edification, instructions and recommendations to eliminate the shortcomings. Cf.: *Let every man praise the bridge he goes over* [10]; *Aim at the stars, but keep your feet on the ground* [4, p. 362]; *The fox knows much, but more he that catches him* [4, p. 372];

*The fire which lights us at a distance will burn us when near* [4, p. 372]. Proverbs work wonders in terms of moral principles and behaviour. Cf.: *Each stain comes to sight on a horse that is white* [25]; *He that commits a fault thinks everyone speaks of it* [10]; *Between two stools one goes to the ground* [4, p. 364]; *He that doesn't respect, isn't respected* [4, p. 374].

Criteria of proverbs classification are identified by the character of the object. Each proverb is topically determined. Polysemy of a proverb doesn't mean the absence of topical margins. Figurative interpretation of statements is contextually dependent and topically conditioned, proved by experience. Cf.: *Better three hours too soon than a minute too late* [4, p. 334]; *Everything is good in its season* [4, p. 335]; *It is too late to shut the stable door when the horse is stolen* [4, p. 337]; *If you want a thing well done do it yourself* [4, p. 259]; *Grasp all, lose all* [4, p. 258]; *Jack of all trades is master in none* [4, p. 259]; *A man can do no more than he can* [4, p. 259]; *If you agree to carry the calf, they'll make you carry the cow* [4, p. 258]; *What is worth doing at all is worth doing well* [4, p. 261].

Proverbs are open to changes and are charged with epidigmatic power. Proverbs as folklore small genre texts are flexible, open to transformation, reproduction, semantic and textual deviations. These communicative units are distinguished by dynamism, evolution, formal and semantic deviations. They go back to the precedent texts, starting their new life. Cf. *Extreme meets* → *Australia's extreme budget meets extreme climate* [13]; *There is no royal road to learning* → *There is no royal road to geometry* [11]; *Where there's a will, there's a way* → *Where there's a Will Smith there's a way to a sequel* [20]; *The leopard cannot change his spots* → *A leopard like PepsiCo cannot change its spots* [18]; *The black sheep of the family* → *Cheney labelled 'black sheep' of Obama family* [14]; *Practice makes perfect* → *On Your Head: Practice makes perfect but it will never create talent* [12]; *Life is not a bed of roses* → *Country life is not always a bed of roses; it can be a mix of poverty and ill health* [15]; *Strike while the iron is hot* → *Channon to strike while the iron is hot* [17]; *Everything is good in its season*

→ *To everything there is a season, even sport* [19]; *East or West, home is best* → *East or West, Nasser's best* [16]; *All is fair in love and war* → *Not all is fair in love and war* [2]; *Practice makes perfect* → *Great Britain hope practice makes perfect for European championships* [26]; *Where there is a will there is a way* → *Where there is a will there is a way to reduce fees* [27]; *No new – is a good new* → *For G4S, no bad news is good news* [28].

Expressiveness of proverbs consists in pragmatic value, influence upon the addressees. Negative charge of the object lies in admonition, prompt, help and spell of the addressee.

The further survey of surface and deep structures of negatively charged folklore proverbs is a **perspective**.

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